A Few

Ingredients

Againſt the

VENOM

IN

William Roger's Book,

Stiled, The

Chriſtian Quaker Diſtinguiſhed, &c.

HAving Read *W. R*'s. Book, a like thing has appeared to me therein, to that, which at firſt aroſe amongſt the *Primitive Chriſtians*, called, Gnoſticks, mentioned in ſome Epiſtles (though not under that Name) as of *Peter* and *Jude*. And among the firſt *Proteſtants*, in thoſe called Libertines and Antinomians, which ſignifies, ſuch as were for

Licentiouſneſs, and againſt Law. For looſe Liberty has been, is, and will be the Riſe, Progreſs, and End of that *Spirit*, in its Work; and to gratify the Enemies of *Truth*, in giving them Advantages, and Arguments againſt it. To anticipate which, and the prejudice that may ariſe from it in ſuch as cannot diſtinguiſh of *Popiſh* Impoſition, implicite Faith, *&c.* nor of the Latitude of our Charity, and ſtraitneſs of our Adverſaries eſpecially, are theſe Words written.

Therefore, Firſt, let it be conſidered, That in ſeveral Ages, *God* raiſed up extraordinary Men, as *Enoch*, *Noah*, *Abraham*, *Moſes*, the *Judges*, *David*, the *Prophets*, *Cyrus*, the *Maccabees*. After, in the time of the Goſpel, the *Apoſtles* and *Diſciples*, whoſe Declaration of the Goſpel it was a Sin not to Believe and Obey; *God* Commanding all to Repent, and come to the Truth, affording Means. *Paul*, the *Apoſtle* of the *Gentiles*, gave ſeveral Commands as from the *Lord*. And, What is Sin, if it be not to be unbelieving, and diſobedient

to

to *God*'s Commandements? The ſame word in *Greek*, in which Tongue the *Apoſtle* Wrote, ſignfies **Unbelief** and **Diſobedience**. *Apeitheia.*

And the *Spirit* that now Rules in the Children of Unbelief or Diſobedience, cryes out, **Impoſition, Implicite Faith, to believe as the Church believes.** Which becauſe many in the *Church of Rome* ſtreined too far, for the Authority of their falſe Church, calling, **Ignorance the Mother of Devotion,** and Applauding the Faith of the *Catholick Collier*. That becoming of ill Fame amongſt *Proteſtants*, under pretence thereof, a looſer ſort took occaſion to caſt off all Submiſſion, Obedience, and Government, not only in the *Church*, but *Common-Wealth* alſo. But the Sober of both ſorts kept out of thoſe extreams: And neither denied the great Uſe of that Diſtinction, as having ground in Reaſon and Nature, between that Be-

Hoſius, Pighius, Staphylus, Stapleton, Bellarmin. and others. See *Jewel* againſt *Harding*, Art. laſt.

Vid. D. *Potter.* V.C. *Oxon.* Anſ. to *Char. Miſt.* §. 6. p. 61. part 1.

lief and Obedience, which hath a more clear and full Knowledge and Perſwaſion; and that which hath a leſs: between that Unity of Faith and Obedience, which is in the more knowing, and that which is in the leſs knowing People. Except this be admitted, the **Service** of **Government**, **Mutual Society**, **Help**, and **Edification** would be much impaired at leaſt. For if one Man receive not of, nor deliver to another by Teaching and Believing, 'tis as if one Lived as an **Eremite** or **Anchorite**, alone in a Wilderneſs or Wall, under the Notion of excluding **Tradition**, and **Implicite Faith**, and **Obedience**; and ſo all the Service in **Magiſtracy** and **Miniſtry**. And I can eaſily Aſſent to ſuch as ſay, That the ableſt, and Knowingeſt Men in the World, Receive ſomething this way by other: And again, not the Ignoranteſt, but that have an expreſs particular diſtinct **Knowledge** joyned to the Aſſent of **Belief**, in ſome Points moſt neceſſary. It is a Maxim, **A Learner must**

Neceſſitate Medii.

must Believe. But all may Learn. Who would take it for a good Reaſon in a Learner, for refuſing to be Taught any thing, or to obſerve Order; becauſe he *Knew it not*, nor *Underſtood it, as well as his Teacher?* Or for his Teacher, to refuſe to receive Myſteries Revealed, becauſe he had not a **Diſtinct Knowledge** of them; by the Reaſon and Manner how they are True, by a curious Diſquiſition? Which Primitive Teachers diſowned & reproved. And ſo both *Extremes* are to be avoided: One in the Defect, deſpiſing Authority, even the Higheſt, and that even in a Young State, ſeeking Liberty of Judgment, before the Uſe of Judgment, and ripeneſs of it; (for there is an Age not only of Body, but Mind, and in order of Nature, Authority Good and True (that's of *God*) goes before Ripeneſs of Judgement.)

But not an abſolute neceſſity of an outward Teacher. Ad eſſe, *but* ad bene eſſe, *as is ſaid.*

Aug. contr. ep. Fund. cap. 4. *Orig. Arch.* l. 1. *Cyril. Hier.* cat. 11.

As is defended by Proteſtant *Teachers, as* Keckerman & *others.*

The other in exceſs, namely Folly, by too much Credulity, to admit any Authority alwayes; and to prefer (or equal) outward Teſtimonies, before Reaſons drawn from the very nature of the Things themſelves. Both theſe are Cenſurable. Now to the Adverſaries which are of another Profeſſion, which may be apt to cloſe with the Accuſation of *Popery* in this particular, taking Advantage againſt Us thereby, an Argument to them. How can they without Condemning themſelves, who proceed to make uſe of an **Outward Compulſion**, as do the *Papiſts*, joyn with the Accuſation of Us for **Popery**, as **Impoſers**, for claiming and exerciſing only the ſame which the firſt *Proteſtants* did, namely, **Diſowning Succeſſion of Miniſters from the Papiſts**; and therefore, an extraordinary raiſing up of Miniſters (or Apoſtles as they ſay) immediately from *God*, to raiſe up a Teſtimony, a Reformation out of the Apoſtacy, and Doctrin alſo immediately

Ad Hominem.

Sadeel, Calvin, D. Sparks, Baxter, & others.

ately from the *Spirit* in the Interpretation of *Scripture*, as well as in Practice; and in his Power and Wiſdom in taking Expedients in *Church-Government* and Cenſure? And ſeeing We produce the ſame proof as They did (or do) that is, the power and efficacy of Doctrin and Government; and the aſſent, and anſwer of the Receivers of them and it; (They claiming but a Succeſſion of mediate Miniſters from the firſt *Proteſtant* Reformers by Tradition (as in pretence, *Papiſts* do their's from the Apoſtles) with a Tradition of Doctrin in Scripture-interpretations, which they muſt needs do, if they deny an immediate Call and Teaching) How can they deny the *Lord* the ſame Liberty in proceeding in a further Reformation; and even the like proceedings in Church-Affairs, in cenſuring the Libertine Principles that the ſubtil Adverſary hath Sown, and Raiſed in Our Times, as in theirs, as alſo in the Times of the *Apoſtles:* Uſing no other Weapons than They, *viz.* Spiritual? And ſee-

Sadeel de. leg. vocat. Miniſtr.

ſeeing 'tis Confeſs'd by all Parties, That *God* hath not uſed the ſame Form, and State in all Ages, but different, and manifold, as in **Outward Government** in the **World**, ſo in his **Church**; How can they, & *Libertines* on the other hand, deny him his Liberty (having not tyed himſelf by promiſe) to preſcribe through his Servants, what way he pleaſeth in his Wiſdom to appoint, for reſtraint of their Licentiouſneſs in a natural and proper Goſpel-Way, contrary to which it is againſt his Nature to proceed; but according to the Nature of that perverſe and crooked *Serpent*, who goes contrary to the Wayes of *God*, putting **Darkneſs** for **Light**, and **Light** for **Darkneſs**; **Fleſh** for **Spirit**, and **Spirit** for **Fleſh**; **Carnal Weapons** for **Spiritual**, and **Spiritual** for **Carnal**; **Apoſtate** for **Chriſtian**, and **Chriſtian** for **Apoſtate**; **Church Cenſure** for **Perſecution**, and **Perſecution** for **Church Cenſure**: **Self-Will** for **Tender Conſcience**, and **Tender Conſcience** for **Self-**

Idem. adverſ. Turrian *ſoph. loc.* 10. 12. *D.* Sutclif. *falſe Sembl.* c. 1.

Self-Will. And knowing the Nature and Tendency of that *Spirit* to *Perſecution*, though complaining cauſeleſly of **Force**, and pleading ſo much for **Liberty**, comparing in *W. Rs.* Book, *Part* 4. *Pag.* 4. with *Part* 3. *Pag.* 64. I think there's Reaſon enough given to put the Queſtion, *viz.* **What he underſtands by Delivering to Satan?** For **Satan** ſignifying an **Adverſary** or **Enemy**, if as he gives to underſtand, *Paul* underſtood not thereby the *Devil* (according to common acceptation of ordinary Capacities) who, as they Write, did Beſet, Vex, and Trouble thoſe that were under **Church Cenſure**, as ſuch as were for that time Seized, and in Poſſeſſion of him, or ſo. What other Adverſary will he find, as a fit Expedient for the Deſtruſtion of the Fleſh? Will he have him then to intend the *Heathen Magiſtrate* to Deſtroy their Body (for no other Magiſtrate than *Heathen*, then was) as the *Papiſts* do now by their Magiſtrates, and

See Pſ. 78. 49. 1 Sam. 16. 14. Judg. 9. 43. Cave's *prim.* Chriſtianity. Oecumenius, *and others.*

and as the Tendency hereof is at this juncture, accuſing Us of *Popery*, to expoſe Us to the People, and *Hypocriſy of masked Papiſts*, *Popiſhly* affected Officers, and *Time-ſervers*, and *Self-ſervers*, to ſerve themſelves of Us, under ſuch pretence? But may not ordinary Capacities reaſonably Anſwer, That ſeeing the **Chriſtians Weapons** were not **Carnal**, but **Spiritual**; not **Outward**, but **Inward**; the Delivery was to a **Spiritual Adverſary**, for the **Deſtruction of the Fleſh Spiritually**, and Figuratively underſtood, for Carnal Mind, that the Spirit of the Mind might be Saved, &c. And if Conſulting the Light (to uſe his words) do not tell him ſo; Why can he not conſult the *Marginal Notes* for this, as well as for the Women in the *Kings*; and clear it to Us, **That he intends no outward Force about Religion**, to ſatisfy Friends, having given them more cauſe hereby to Queſtion it, than *G. F.* becauſe

See Beza's *large Notes on* 1 Tim. 1. 19. 20. 1 Cor. 5. 5.

See Beza's *leſſer Notes, with whom agrees* Marlorat.

becauſe he has not impertinently expreſſed it to his Mind, in *Part* 4. *Pag.* 66. though in abundance of places in his Books? All his proof is all Negative, which proves nothing againſt Hundreds of Affirmities proving the contrary, But his Light denying the Apoſtles delivering to *Satan*, to be to a *Spiritual Adverſary* (the **Devil**) concludes it was to an **Outward Carnal**; for there's not a Third. So joyning to the **Papiſts**, who have an **Outward Devil**, an **Ugly Tormentor** in their **Inquiſition**, in imitation (like other things in the Apoſtacy.) So in imitation of the Primitive Church, who had no Magiſtrates, and ſo only Spiritual Cenſures, their *Prieſts* appropriating the Church to themſelves, claim an exemption from Magiſtrates Power, even in Temporals; and yet, according to the confuſed Nature of that *Spirit*, Puniſh others by them for Spirituals. In like manner, there remains in their **Numeries** ſome imperfect Footſteps of **Womens Services** in the Primitive Times, as is confeſs'd by *Polydor. Virgil.*

by themſelves: as in the Women that wove Hangings for the Grove in the *Jews* Apoſtacy to Idolatry, is ſhewn ſome Footſteps of **Womens Services** in the Temple formerly (as in falſe Propheteſſes *Sowing Pillows*, &c. of the true Propheteſſes) by which imperfect Footſteps, things may ſometimes be traced upwards: But that's not all to prove it. For both the Scriptures and Hiſtories, Declare that *God* had his Services for Women (which is ſo much ſtruck at) both without the Law, under the Law, and under the Goſpel, and is generally confeſs'd. Many *Proteſtants* (as well as *Papiſts*) acknowledge, That thoſe call'd **Sibyls**, that Propheſied of *Christ*, were endued with the Spirit of *God*. To paſs by **Deborah, Hulda**, &c. and come to ſuch as are ſpecially oppoſed here, ſuch as had a part in outward Services diſtinct.

B. R. Montague *appar.* 3. J. Maxwel, *and others.*

Beza ſpeaking of *Anna*, ſayes, **Such Honourable Widdows whereof mention ſeems to be made, 1 Sam. 2. 22. Were employed in**

Beza's *larger Notes on* luc. 2.

in many dayly Miniſteries of the Temple, and of the Poor; which manner in ſome ſort, the Apoſtles after retained.

Junius, that Tranſlater of the *Bible*, ſpeaking of that manner of **Deaconeſſes** in the primitive Times, deſires, **The Reſtitution thereof, in his Time.** Such a Reſtitution in our Times, makes this ado. Jun. *Eccleſ. lib.* 2. *cap.* 4.

Joſephus deſcribes a **Womans Houſe in the Temple, for themſelves and ſtrangers that were Women.** Joſeph. *de. bello. Jud.* l. 6. c. 6.

Cave, *Bucan*, *Gualter*, and others confirm the **Uſe of Deaconeſſes** in the Goſpel-Times, and *Presbyterians* deſired them. *Sutclif.* ibid.

So that the thing is without all Queſtion, as may be fully cleared hereafter.

For the endeavouring of the promoting of which Reſtitution, how the Enemy buſles to hinder it. In this Book, carping at the Alluſions from Scriptures in Favour of it, as not Material. Whereas we find in Scripture, many more uſed by the Apoſtles againſt the *Jews*, and may well ſuppoſe many more, while they Reaſoned with them

them from the Scriptures. One ſpeaks of *Fifty*, out of the Book of *Iſaiah* onely. As *Matthew* alludes for the name **Nazarene**, ſignifying **A Branch, to the Prophets**, ſpeaking of the *Branch*. *Paul* alludes to *Sarah*, and *Hagar*, *Jeruſalem*, and *Sinai*, as types. *Pſal.* 110. is alledged to prove **Chriſt's Everlaſting Prieſthood**, &c. How would thoſe **Proofs** take with theſe Men in theſe Times, who ſo deride **Examples** of **Vertuous Women** to be mentioned for **Encouragement**, as thoſe that Lamented *Jephtah*'s Daughter? The Queſtion is, Whether that Humiliation was not a Religious Act. And, Was not *Rahab* a **Vertuous Woman**? *Heb.* 11. *ver.* 31. And, Why not then *Micah*'s Mother (which he calls **That Abominable Quotation**;) nay, more **Religious** alſo, ſeeing *She Dedicated the Silver to the Lord*; and *what ſhe did, ſhe did it to the Lord*, though Ignorantly? The Woman in the *Acts* were **Devout** or **Religious**,

Turrianus *Ch.* 2. 23.

Sebomenai. *Ch.* 16. 13. & 13. 50.

ous, though they had Zeal without Knowledge. And nothing is proved againſt her being Vertuous. And it ſeems there was a Religious Houſe; *for* Micah *had got a* Levite, *and an* Ephod, &c. And the Images were as Teraphim, which *Jerom*, and *Aquila* ſay, were Cherubim, and Seraphim, which were the Ornaments of the Temple; and that they were Furniture, and Ornaments for *Prieſts*, as the *Ephod*, &c. See *Hoſ.* 3. 4. But I ſhall not ſtand to Excuſe, nor Diſpute that. Though it may ſeem, the *Lord* winked at that time of Ignorance, when the Word of the *Lord* was precious, till *Samuel*. And what Wonder the Hirelings did not through Covetouſneſs, and By-reſpects, inſtruct them perfectly in the Law of *Moſes*, when as ſome Write, that in former times, ſome *Thouſands* of Pariſhes never heard the Scriptures Read to their Underſtanding, and

Jerom. *on* 1 King 22. & 6. 16.

So Hamahalzen *the* Perſian. J. Gafferel. *cur. ſect.* 5.

D. Favour *Antiq. tri. c.* 13.

and ſcarce one *Prieſts* Study in a *Hundred* had them; and had Images. Will you that are for *Liberty*, impoſe ſo upon them what they knew not, nor probably could, in ſome times, & caſt all out?

2 King. 17. 31, 41. It's ſaid of the People of *Samaria*, **They feared the Lord, and Served their Graven Images.** And many Ages after they were not com'd up to *Moſes* Law ſtrictly; yet *Chriſt* prefers the **Mercy** of the **Samaritan**, and **Leper's Thankfulneſs** not comed to the Form, before the **Levit** and **Prieſt**, the higheſt in it without them; yea, the **Woman of Canaan's Faith before the Iſraelite's. Blindneſs and Pride**, makes Hipocriſy not diſcern the differences of Times and States, conſidering that *Much was winked at, and ſuffered to the* **Jews**, *becauſe of the Hardneſs of their Hearts*. And thoſe called *Fathers* and *School-Men*, note, **That God indulged Sacrifices,**

Luc. 10. 33. & 17. 16, 18.

Mat. 19. 18.

Chryſoſtom, Ferom. Euthymius. Theophilact. Rabanus, Lyra. Aquinas & others, on *Jer.* 7. *Iſa.* 66. *Mat.* 5. and others.

ces, &c. to them, which were among the Heathen. And the *Heathen* Writers ſay, That ſeveral Cuſtoms were amongſt them, that were amongſt the Jews, as *Herodotus* the Antient *Greek Hiſtorian*, who himſelf Travelled amongſt the *Egyptians*, tells of them, and the *Perſians*; without probability of the contrary paſſage, according to ſome. Yea, to come nearer to that which is continued, even to our Times, and has been winked at in (many, queſtionleſs) Men fearing *God*, and working Righteouſneſs; and doubtleſs accepted of him, *viz.* Baptiſm: Both *Heathen*, primitive *Chriſtian*, and other *Writers* agree, that it was among the *Heathen* practiſed in their Imitations, or entrances into their Myſteries of *Religions*, even amongſt the Ancienteſt *Egyptians*, *Perſians*, and *Græcians:* amongſt the *Jews* in receiving

Heb. 9. 10. *Baptiſms.*

Tacitus. Arrianus. Polyænus. Heſychius. Apulcius. R. Elias de *Wides. Herbanus Judæus. Petr. Bleſenſis. Tertullian Nonnus* on *Nazianzen. Joſeph.* Vice-comes. *Anti. Marſil.* See *J. Selden* de Succeſſione ad leg. *Jud. c.* 26.

ving in their *Proſelytes* (after continued among them, when turned *Chriſtians*, conſiſting of them moſtly at firſt) as may be Read in theſe Writers. Queſtionleſs, Charity has cauſe to Conclude, that if a Prophet of the *Lord*, had come to *Micah*'s Family, that proceeded in the Work of Reformation in that dark Time, he would have been Received as *Elias* was, and his Meſſage. And will you that pretend, not only to **More Liberty**, but alſo to **More Charity**, and own an **Univerſality of Light and Grace**, and **More Reformation**, come ſhort of all ſorts of *Proteſtants*? For ſeveral of them, of moſt Eminency in each, have declared, **That They cannot believe, but that many** Papiſts, **tho Living in dark Times and Places, and ſerving** God (which was

Argumenta ad hominem.

In Charity.

Biſhop *J. Uſher* Sermon of the Unity of Faith. *Ri. Baxter* in Church Hiſt. *Juſtin Martyr. Clem. Alex. Chryſoſtom. Lud. Vives. Andradius. T. Aquinas. Lyranus. Collius. Sotus. Canus.* and many others. *Zuinglius.* D. *Potter.* ibid. Author of no Preexiſtence, cites *Luther*, and other *Proteſtants.*

with

with **Images**, &c.) **were yet Good Men, and accepted in the measure of Sincerity in them**, such as *Taulerus*, *Thomas a Kempis*, *Gerſon*, *Francis Sales*, and others. Yea, ſhort of *Papiſts* too in **Charity**: For many of them, as well as *Proteſtants*, and Antient Primitive *Chriſtians*, their Charity extended thus far, *viz.* **That not only Infants, Naturals, Deaf-born, Diſtracted**, &c. **but alſo** Pagans **before and ſince** Chriſt, **if their Life be Vertuous, morally Honeſt**; by God's Mercy, **and** Chriſt's Merit, **they may be Saved**; **becauſe** God **is not tyed to Means.**

As for the Woman of *Tekoah*, he is the firſt I have met with, that has diſcommended her as a Lyer, for uſing a form of wiſe Speech, called a **Parable** (which he over and over calls a **Lying Story**) as *Nathan* did, yea *Chriſt*; What Blaſphemy were it to ſay, He ſpake **Lyes**, when He ſpake **Parables**? Let *W. R.* look into his Notes he ſpeaks of

See the Parable of the Prophet to Ahab, *in* 1 Kings 20. 39. 40. *&c. Bible Contents, Bible Marg. Notes againſt* 2 Sam. 14. v. 6. & v. 20.

concerning the Women in 2 *Kings* 23.7. (which none commends, but argues from) of those worthy Men exiled in Queen *Maries* time, and he will find they call that form of Speech a **Parable**, as do also the Assembly of Divines, *Villalp.* And I question not any Judicious Man, if it deserved enquiry, being such a ridiculous Scruple. And as ridiculous it is to Scruple, **Whether there was a Church in** Jacob's **House**, when he told his *Wives* his *Vision*, and they believed, and obeyed in following, and exhorted him to return to the promised Land, as *Abraham* did, a Figure of the True, was there no Religion in all this? As much Ground to say, That there was none in *Isaac* and *Jacob*'s Blessing their Sons. For here was a Vision, and Command of *God*, and *Belief*, and *Obedience* yielded to it. And do *Types* contain *No Religion?* Yes, and also fore-shew what shall succeed, as Degeneracy in some sort shews what has proceeded, as aforesaid. The like

Assembly Annotations on the same. Villalpand, *and others.*

is

is the ſlighting, and accuſing our Churches or Meetings, with a mixt unqualified number of Younger with the Elder, not excluſive, as they would have them, and of a nominated Select Number of Men, contrary to the General Rule, That **Judgments ſhould be publick,** as *J. Philpot* pleaded to *Bonner*, as I remember. And the chooſing at times ſuppoſes not the Excluding, but Excuſing of the preſence of the reſt for other Services and Buſineſſes, fitter and incumbent: our Laws require themſelves to be Read publickly ſeveral times a Year, and Judgements concerning them are publick. Indeed, if the *General Meeting* were frequented by the Bad, and they over-ruled the Good (which is not, nor cannot be proved) then it were to be denied, and ſeparated from. But that will not overthrow the General Meetings of the Churches and the Examples thereof in Scriptures.

Judicia debent eſſe publica. See Fox. Mart.

Act. 6. 5. & 15. 12, 22.

Magna Charta.

In Theſi.

But as for the expediencies of Times, Places, Manner, *&c.* whom may we expect the *Lord* ſhould make uſe of in ordering the Churches, but them that Planted, and ſuch as *God* ſhall raiſe up in the ſame Spirit, according to the Scriptures. He that inſtrumentally called the *Gentiles*, is called **The Apoſtle of the Gentiles.** So of later time, our *Britiſh Rumold* is called the **Apoſtle of that Country he Converted**, as *Theophylact* of *Bulgaria*, and ſuch others. But if the *Viſion of God* be called in ſuch a one an *Imagination*, and in others that give Teſtimony to it an *Imitation*, there Diſpute by Arguments ceaſes. We own, with *Proteſtants*, the **Scriptures to be the Outward**, but the **Spirit to be the Inward Immediate Judge of the Church**, and the ſharp Sword that proceeds out of the Mouth of the Word of *God*, muſt decide that, and hath done it. And the Ear, where it is, Hear; and the ſingle Eye, the Light of the Body, that can, See: And Judge who

Apoſtolus Mechlinienſis Pappas Boniface of Germany. Sadeel.

who is the *Apoſtate*, *Schiſmatick*, &c. And who the true Chriſtian, with Chriſt's Spirit: and diſtinguiſh betwixt the Spirits of *Diviſion*, *Schiſm*, or *Hereſy*, of a darkned Underſtanding, with a perverſe crooked Will; and the Tender with Weakneſs, and ignorance Invincible, as they Term it; and make a Difference between them, even in the ſame Action. We do not with Papiſts, place *Hereſy* and *Schiſm* more in Judgement, than in Will: But confeſs, That he that goes againſt his Judgement, though not ſo well informed, Condemneth himſelf; though in going according to his perſwaſion, he alſo often go amiſs, and is not therein juſtified, though winked at; not turned away from, but meekly born with, admoniſhed, and inſtructed, watched, and waited for.

R. Richardſon.

Obadiah,

Obadiah, ver. 3. *The Pride of thine Heart hath Deceived thee,* &c. ver. 4. *Though thou Exalt thy self, as the Eagle, and though thou set thy Nest among the Stars; thence will I bring thee down, saith the Lord.*

THE END.

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